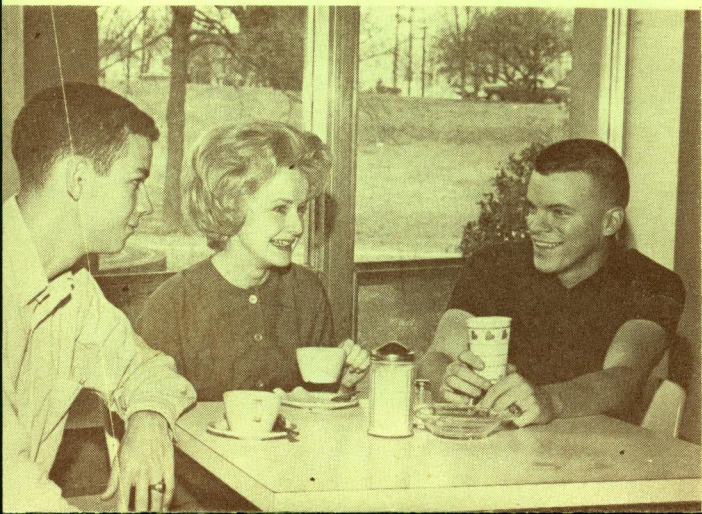




THE BOYD CAMPBELL STUDENT CENTER



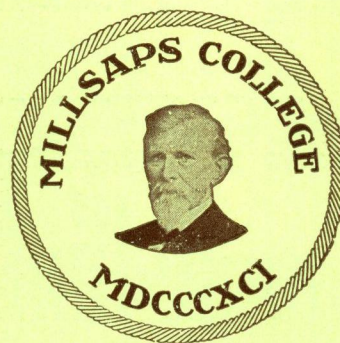
MILLSAPS COLLEGE BULLETIN

SUMMER SESSION 1963

FIRST TERM JUNE 8 - JULY 13

SECOND TERM JULY 15 - AUGUST 16

MILLSAPS COLLEGE
JACKSON, MISSISSIPPI



MILLSAPS COLLEGE
Jackson 10, Mississippi

Return Requested

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MILLSAPS COLLEGE SUMMER SESSION

1963

CALENDAR

First Term

June 8 -----Registration
June 10 -----Classes Begin
July 4 -----Holiday
July 13 -----Final Examinations

Second Term

July 15 ---Registration of New Students, Classes Begin
August 16 -----Final Examinations

REGISTRATION

Application blanks may be obtained by writing to:
Director of Summer Session, Millsaps College, Jackson,
Mississippi. Pre-registration is advisable.

High school graduates attending college for the
first time must supply a complete transcript.

College students entering Millsaps for the summer
terms only must provide a statement of eligibility from
the dean or registrar of last school attended.

To transfer credit earned during summer terms,
a written request must be filed with the Registrar at
Millsaps College.

SCHEDULE CHANGES

All courses listed will be offered, but the College
reserves the right to withdraw a course if there is
insufficient registration (less than 5) or to change in-
structors if necessary.

HOUSING REGULATIONS

Adequate college housing is available for both
men and women. All out-of-town students must live
on campus unless they have written permission from
the Office of Student Personnel to live off-campus.
No first semester freshmen are permitted to live in
fraternity houses.

MAXIMUM LOAD

The maximum load a student may take is seven
semester hours in one term, fourteen semester hours
in two terms.

ATTENDANCE

Students are expected to be present for each class
session. Instructors may exclude students from a class
and withhold credit if unexcused absences in that class
exceed three.

EXPENSES

Tuition, per term:

Five semester hours or less, each hour ----\$15.00

Six or seven semester hours ----- \$90.00

Laboratory fees, per term:

Biology (except 52) ----- \$10.00

Chemistry ----- \$10.00

Economics 31, 32, 71 ----- \$ 6.00

Geology ----- \$10.00

Modern Languages ----- \$ 5.00

Physical Education 21, 22, 31, 32 ----- \$ 2.00

Physics ----- \$10.00

Dormitory fees, per term:

Room ----- \$20.00

Board, per term:

3 meals daily ----- \$50.00

(Students who prefer to pay cash for each meal,
instead of using board plan, may do so.)

Summary of Expenses:

	1 5-week term	2 5-week terms
Day Students (tuition only) ----	\$ 90.00	\$180.00
Dormitory Students,		
without board -----	\$110.00	\$220.00
Dormitory Students,		
with board -----	\$160.00	\$320.00

Note: During the summer session, no scholarships are available, and no reductions in tuition are made.

MUSIC COURSES

Summer Session music courses in Voice may be arranged through Mr. Richard Alderson for first term and Mr. Lowell Byler for first and second terms.

SCHEDULE OF CLASSES

Course 7:30-9:00	1st Term	Sem. Hrs.	2nd Term	Sem. Hrs.	Description	Room	Instructor
Biology	42	4	(ten weeks)		Comparative Anatomy	SH-011	McKeown
Economics	21	3	22	3	Economic Principles and Problems	Union A	Walls-Wallace
Education			111	1-3	Special Problems	M-108	Meaders
*English	11(1)	3	12(1)	3	Composition and Rhetoric	M-302	Whitehead
English			92	3	Short Story Analysis	M-113	Goodman
*French	A1	3	A2	3	Elementary French	M-22	Horan
*Geology	11	3	12	3	Physical Geology — Historical Geology	SH-016	Johnson
History	21	3	22	3	U. S. History before 1865 — after 1865	M-301	R. H. Moore
*Latin	11	3	12	3	Intermediate Latin	Lib.-302	Staff
*Mathematics	9	3	10	3	Foundations of Mathematics	M-305	Ritchie
Mathematics	31	3	32	3	Differential Calculus — Integral Calculus	CC-6	Cook
Philosophy	11	3	12	3	Introduction to Philosophy — Ethics	Lib.-304	Bergmark
*Physical Edu.	21	1	22	1	Golf	Gym	Montgomery-Thornton
*Physical Edu.	31	1	32	1	Tennis	Gym	Montgomery-Thornton
*Physical Edu.	101	3	101	3	Hygiene	Union Rec.	Edge
Psychology	11	3	62	3	Introduction to Psychology — Dynamics of Human Behavior	Lib. Forum	Levanway
*Religion	11(1)	3	12(1)	3	Old Testament — New Testament	CC-21	Anding-Reiff
*Sociology	11	3	11	3	Introductory Sociology	Stu. Activ.	Simms-Jordan
*Spanish	A1	3	A2	3	Elementary Spanish	M-303	Bufkin
9:05-10:35							
*Biology	9	3	10	3	Fundamentals of Biology	SH-011	Bell
Biology	21A	4	22A	4	General Zoology (Invert. - Vert.)	Union A	McKeown
*Chemistry	21	4	22	4	General Inorganic	Union Rec.	Price
Chemistry	31	4	32	4	Organic Chemistry	Stu. Act.	Berry
*Economics		3	12	3	Econ. Geog.	SH-016	Walls-Johnson
*Economics	31		32		Accounting Lab. (M., Tu., Th., F.)	M-304	Wallace
Economics	71				Statistics Lab. (W., S.)	M-304	Walls
Education	31	3	32	3	High School Methods — Principles of Secondary Edu.	Lib. Forum	R. E. Moore
Education	121	3	51	3	Language Arts in the Elementary Grades — Reading in the Elementary Grades	M-302	Meaders
*English	11(2)	3	12(2)	3	Composition and Rhetoric	M-301	Grisham
English	21(1)	3	22(1)	3	Survey of English Literature	M-303	Morehead
English	141	3	161	3	British Poetry and Prose of the 17th Cen. — Advanced Grammar and Composition	M-113	Boyd-Goodman
*French	11	3	12	3	Intermediate French	M-305	Craig
*German	11	3	12	3	Intermediate German	M-22	Lowe
*History	11	3	12	3	European Civilization, 1300-1815 — Since 1815	CC-5	Scarborough
History	51	3	52	3	Problems in Modern History	Lib.-301	R. H. Moore
*Latin	A1	3	A2	3	Elementary Latin	Lib.-302	Staff
*Mathematics	11	3	12	3	College Algebra — Trigonometry	CC-21	Cook
*Physical Edu.	21	1	22	1	Golf	Gym	Edge
*Physical Edu.	31	1	32	1	Tennis	Gym	Edge
*Physics	11	3	12	3	General Physics	F-012	Galloway
*Physics	15	4	16	4	General Physics	F-012	Galloway
*Physics	21	1	22	1	(Laboratory to be arranged)	F-012	Galloway
Political Sci.	132	3	72	3	American Political Institutions — American Political Parties	Lib.-304	Henderson
Religion	52	3	51	3	Christianity and Science — Church and Society	CC-25	Wroten
*Speech	11	3	12	3	Public Speaking — Oral Interpretation	CC-7	Goss
10:40-12:10							
Biology	52	3			Genetics	SH-011	Bell
Chemistry	71	4	61A	4	Quantitative Analysis — Pre-Med. Physical	SH-016	Berry-Staff
*Economics	31	3	32	3	Introduction to Accounting	M-304	Wallace
Economics	71		91	3	Statistics — Principles of Insurance	M-302	Walls
Education	161	3			Arithmetic for the Elementary Grades	M-302	Meaders
Education	181	3			Teaching Music in the Elementary Grades	Mus. Hall	Mrs. Byler
*English	11(3)	3	12(3)	3	Composition and Rhetoric	M-301	Grisham
English	21(2)	3	22(2)	3	Survey of English Literature	M-305	Whitehead
English	151	3			Milton	M-113	Boyd
*German	A1	3	A2	3	Elementary German	CC-21	Lowe
History	41	3	42	3	The Old South — The New South	CC-5	Scarborough
Mathematics	21	3	22	3	Plane Analytic Geom. — Solid Analytic Geom.	M-303	Ritchie
Philosophy	41	3	22	3	Philosophy of Religion — Logic	Lib.-304	Bergmark
*Physical Edu.	21	1	22	1	Golf	Gym	Montgomery-Thornton
*Physical Edu.	31	1	32	1	Tennis	Gym	Montgomery-Thornton
Psychology	22	3	21	3	Human Growth and Development (same as Educ. 22) — Educational Psychology	Lib. Forum	R. E. Moore
Psychology	31	3	72	3	Tests and Measurements — Industrial Psychology	F-06	Levanway
*Political Sci.	21	3	22	3	American Govt. — State and Local Govt.	Union Rec.	Henderson
*Religion	11(2)	3	12(2)	3	Old Testament — New Testament	Stu. Activ.	Wroten
Sociology	52	3	161	3	Marriage and the Family — Anthropology	Lib.-302	Simms-Jordan
*Spanish	11	3	12	3	Intermediate Spanish	M-22	Bufkin
Speech	31	3	32	3	Interpretation of Drama	Lib.-301	Goss

AFTERNOON LABORATORIES WILL BE ARRANGED AT THE FIRST MEETING OF EACH CLASS THAT HAS LABORATORY SESSIONS.

Gulf Coast Research Laboratory courses recognized for full credit.

*Courses open to freshmen.

**Intermediate-level courses in foreign languages open to freshmen who have had two years of the same language.

Millsaps College

Invites You

To Attend

High School Day

Saturday, November 23, 1963

Highlights

8:00 a.m.	Registration
	Reception
	Refreshments
9:00 a.m.	Entertainment and Convocation
9:45 a.m. - 11:15 a.m.	Scholarship Tests (Optional)
9:45 a.m. - 1:15 p.m.	Guided Tours
11:30 a.m. - 12:45 p.m.	Lunch
12:30 p.m. - 2:00 p.m.	Conferences with Faculty and Staff
2:00 p.m. - 3:15 p.m.	Variety Show
3:30 p.m.	Visits to Houses of Social Groups
5:00 p.m.	"Dutch Supper"
8:15 p.m.	All-Campus Party

Scholarship Awards

—Competitive scholarship tests on High School Day, November 23

Forty scholarships totaling \$4,800.00

Two \$300.00 awards

Two \$200.00 awards

Four \$150.00 awards

Twenty-two \$100.00 scholarships to seniors from high schools outside the city of Jackson

Ten \$100.00 scholarships to seniors from high schools within the city of Jackson

—Additional special scholarships to qualified students

For detailed information about other scholarships, write Mr. J. L. Woodward, Chairman of the Awards Committee, Millsaps College, Jackson, Mississippi.

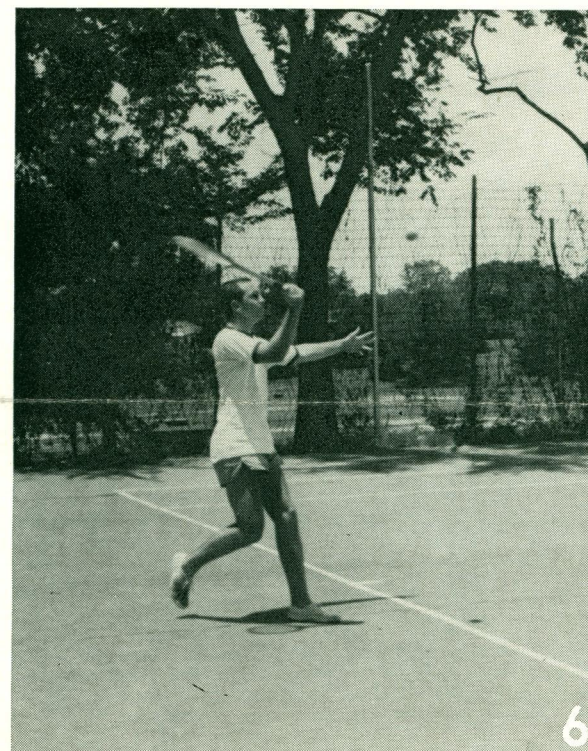
"Millsaps seeks to broaden one's vision..."



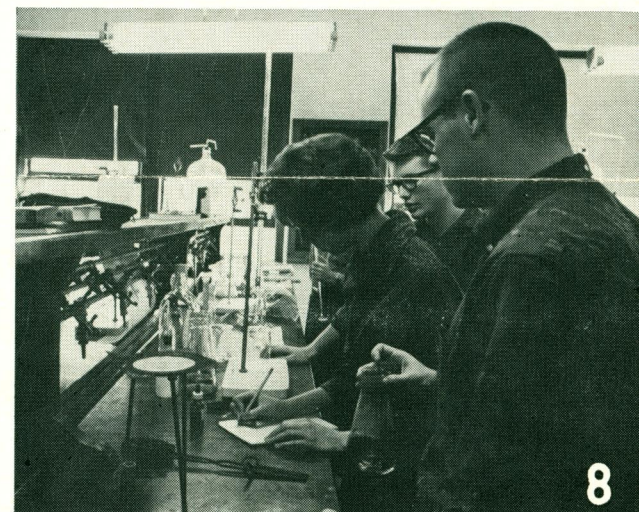
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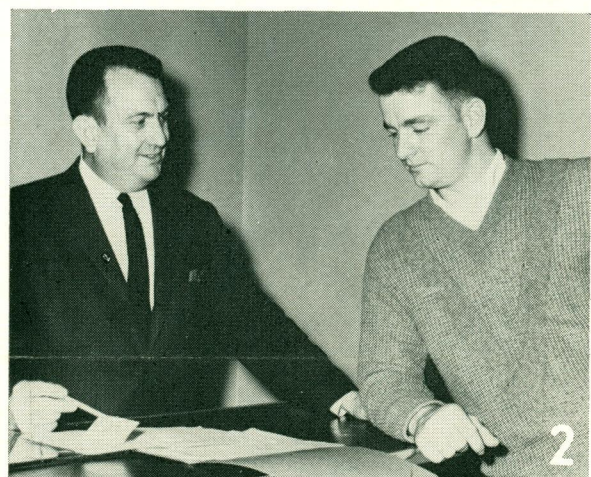
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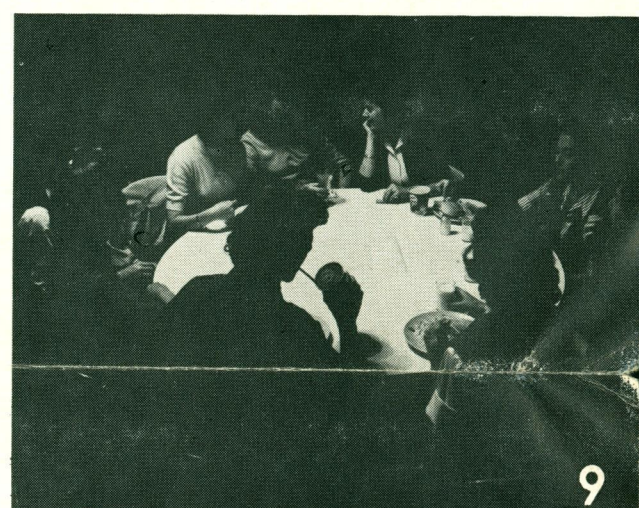
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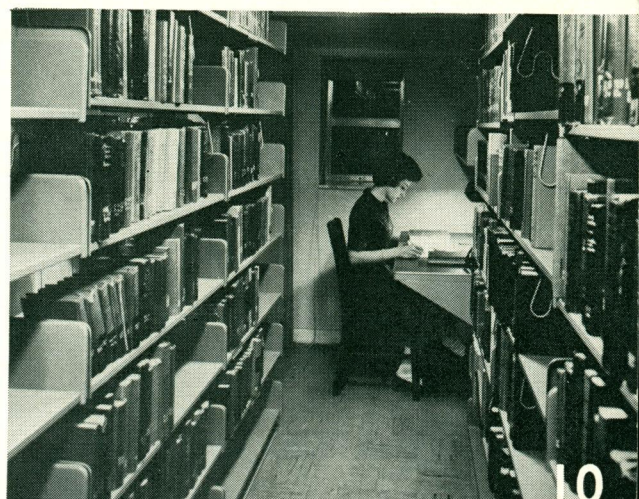
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... in the classroom, through extracurricular activities, in the laboratory, through personal contact with men and women whose love of learning can make itself felt in others, through exposure to the finest that creative minds have offered to the world through the centuries.

1. A doorway to learning — a Millsaps College religion class in session.
2. Personal counseling is one of the advantages of a small college such as Millsaps.
3. Student talent in the various arts is exhibited during the annual Arts Festival.
4. Nash Burger, an alumnus who is book review editor of the New York **Times**, and Miss Eudora Welty were guests at the Southern Literary Festival held on the campus.
5. Memberships in Singers and Players are sources of great satisfaction. A musical play such as "The Threepenny Opera" utilizes both groups.
6. Athletics, like all extracurricular activities, must yield to the academic in order of importance; but strong programs are offered on both the intercollegiate and intramural levels.
7. The A. Boyd Campbell Student Center is the hub of campus activities and the scene of High School Day registration.
8. Laboratories give an opportunity to put textbook knowledge to the test and lead to a better understanding of subject matter.
9. There's time for simply relaxing and getting together with friends, among the most memorable of college activities.
10. Most important, of course, is study, and much will be required. But good study habits and a careful time budget are soon developed by the wise student.



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About Millsaps

Millsaps College was founded in 1890 and opened for the first session in 1892. Major R. W. Millsaps, a Confederate Army veteran who had vowed in his youth to enable Mississippi students to obtain a sound education in Mississippi, was the guiding force behind its establishment.

Enrollment is limited to 950 students to preserve the College's reputation for academic excellence, which it has had from its beginning. It emphasizes a close student-faculty relationship, believing that ideas shared in an informal atmosphere are as profitable and conducive to learning as those gained in the classroom and that the personality of the teacher is often an influential factor in molding the student's life.

REQUIREMENTS FOR ADMISSION TO FRESHMAN STANDING

All applicants for admission must furnish evidence of good moral character, sound physical and mental health, adequate scholastic preparation, and intellectual maturity.

High school requirements include:

Sixteen acceptable units of secondary school work and graduation

One-half of the units in English, mathematics, and social studies or foreign language

Not more than four vocational units among those required for entrance

Students are required to take the American College Test.

Information regarding substitutions for the required work may be obtained from the college catalog or from the Admissions Office at Millsaps. For an application form write to Director of Admissions, Millsaps College, Jackson, Mississippi, 39210.

MINIMUM REQUIREMENTS FOR ALL DEGREES

English, 12 hours

Foreign Language, 12 hours

History, 6 hours

Religion, 6 hours

Mathematics, 6 hours

Physical Education, 2 hours

Comprehensive Examination in Major Subject

English Proficiency Examination

MAJOR FIELDS OFFERED

Biology

Chemistry

Economics and Business

Administration

Elementary Education

English

French

Geology

German

Greek

Latin

Mathematics

Music

Philosophy

Physics and Astronomy

Political Science

Psychology

Religion

Sociology

Spanish

MILLSAPS COLLEGE BULLETIN

Volume 48

NOVEMBER, 1963

No. 3

Published monthly during the college year by Millsaps College, Jackson, Miss. Entered as second class matter November 21, 1916, at the Post Office at Jackson, Miss., under the Act of Congress of August 24, 1912.

Millsaps College Bulletin

The Price of Excellence

Volume XLVIII

Number 4

DECEMBER 1963

FACULTY ADDRESSES:

THE PRICE OF EXCELLENCE:

RELIGIOUS COMMITMENT

and

THE PRICE OF EXCELLENCE IN

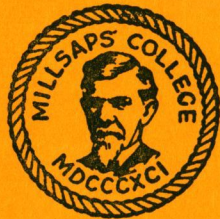
THE LIFE OF THE MIND

Published by

MILLSAPS COLLEGE

JACKSON, MISSISSIPPI

MILLSAPS COLLEGE BULLETIN



Vol. XLVIII

DECEMBER, 1963

No. 4

Published by Millsaps College, Jackson, Mississippi, monthly during the regular session.
Entered as Second Class Matter, November 21, 1917, at the Post Office at
Jackson, Mississippi, under the Act of August 24, 1912.

FOREWORD

This bulletin continues a practice begun several years ago of publishing addresses made by faculty members in chapel. The idea behind the practice is a conviction that the alumni want to know what the teachers at their Alma Mater think and a hope that the addresses will stimulate them to seek new knowledge — surely one of the obligations of any college to its alumni.

Last spring's series of addresses had the general theme "The Price of Excellence in Higher Education." In addition to the two papers in this publication, another was presented by Carroll Simms and was printed in the spring, 1963, issue of **Major Notes**. President H. E. Finger, Jr., summarized the three addresses at the conclusion of the series.

Authors of the papers presented here are well known to recent alumni. Dr. R. E. Bergmark and Dr. F. M. Laney both joined the faculty in 1953.

THE PRICE OF EXCELLENCE IN HIGHER EDUCATION: RELIGIOUS COMMITMENT

By Robert E. Bergmark
Chairman, Department of Philosophy

The theme for this series of addresses is a formidable one, and the particular topic with which we are dealing borders on the impossible. But perhaps we can assume the attitude expressed in the motto of the repair shop: The difficult we accomplish right away—the impossible sometimes takes a little longer. Thus if more of your time is consumed than you might have wished, chalk it up to the fact that what is being accomplished is not simply the difficult but the impossible.

Our theme is stated thus: "The Price of Excellence in Higher Education." Our particular facet of this theme is entitled "Religious Commitment." Both the theme itself and this special aspect of the theme contain terms that cry out for definition. And yet, even before we deal with definitions, I wish to tell you about a fable written by Dr. Howard F. Lowry, president of The College of Wooster, in Ohio. Dr. Lowry presented the opening address to the Conference on Outstanding Students in Liberal Arts Colleges held in Pennsylvania a few years ago, and included his fable in that address. It was my good fortune to be a member of the conference.

Dr. Lowry prefaced his fable by saying, "I hope I shall not try your patience by asking you to listen to a fable of what happened to an ungifted boy who was the victim of a happy accident. The fear I have about our quest for excellence and our urge to help the gifted is that in one way or another we so often become the victims of machinery, of some kind of presuppositions, major or minor, that are not right. I somehow dread a new kind of human engineering that may arise unless we keep our eyes steadily on the individual human being and the full range of his qualities and possibilities." Thus, said Dr. Lowry, the imaginary story of "The Mouse and Henry Carson" came to him as he read with delight of a temporary breakdown of the machinery of the testing services.

In his fable a field mouse ran into the office of the College Entrance Board Testing Service and flicked a delicate point in a piece of machinery with his tail. In running back across the machine he undid his previous work, but in that brief moment he caused the score on Henry Carson's card to read 800 on both the verbal and mathematics count—with smudge marks after each figure.

The effects of this error lasted throughout Henry Carson's life. Because so much was expected of him, he put forth his best effort, even though his ability was actually quite ordinary. "Worlds of wonder and beauty and imagination (opened up to him), worlds that he would have timidly left closed had his attainment at eighteen been properly

measured. He ran up and down the curriculum like a man possessed; never with brilliance but always with effect."

Deciding to become not a nuclear physicist but just an engineer, Henry became one of the best men of his generation, beloved until the hour of his death.

Earlier I spoke of the need for defining the terms with which we are dealing. Of the theme itself, "The Price of Excellence in Higher Education," there are two terms at which we need to look; namely, "price" and "excellence." We turn first to the term "excellence."

There is much being written and said these days about the pursuit of excellence. This was the main burden of the Conference on Outstanding Students to which I earlier referred. And the speakers at that conference, almost without exception, insisted that when they referred to excellence in higher education they did not have in mind some intellectual elite who were to be set off by themselves and pampered. They did not even mean that group of students who might be named to a "president's list," or a "dean's list," or who might get tapped into an honorary society on Tap Day. Nor did they have in mind simply a selected group of honors candidates. What they had in mind, they insisted, was personal self-fulfillment, self-realization, the development of one's potential at the very highest level possible. Individual excellence, they said, can never be determined by grade average alone. An unusually gifted student may make an unusually high grade average, and yet miss excellence by failing ever to discover who he is or who he might become. Excellence has to do with the ordering of one's life. Excellence in higher education is the personal ordering of the life of the student such that one's full powers are dedicated to the task at hand. This may result in a 3. average so far as grades are concerned, or a 2. average, or a 0. average. The excellence of a Henry Carson resides not in his grade point index. Others can beat him at that. And if they cannot do it any other way they can do it by knowing which courses to take and which courses to dodge. But the excellence of a Henry Carson is all tied in with a high level of self-expectancy, a keen sense of gratitude and obligation, a full measure of personal discipline and dedication, and all organized in a life motivated by a pervasive and all-encompassing vision of greatness.

Who, then, are we talking about when we talk about this matter of excellence? Every last one of us. Are you on the President's List? I am talking to you. Are you an honors candidate, or on the Dean's List, or a "C" student? I am talking to you. Are you on probation this semester? I am talking to you, too. But I am not saying, "Get your grades up," or "Keep them up." That may or may not be within your power, and such an admonition would be worthless anyway. What I am saying, to all of us, is this: When you think of this matter of excellence in higher education, recognize that it is related to excellence in all of life, and that it has to do primarily with the ordering of one's life in such a way that creativity and sensitivity are brought to their fullest flower.

This, then, is what we have in mind when we use the term "excellence" in the theme "The Price of Excellence in Higher Education." But what about the term "price"? This is simply the cost if this excellence is to be ours. This price is the price that must be paid if we would be counted as serious contenders for this excellence. But there is a danger involved in using the term "price" in just this way, for it seems to suggest that simply by not bothering with this excellence bit we can avoid paying a price. But we cannot. Every approach to life has its own price. Some we pay for in advance, and some we pay for in painful consequences. But pay we must. The alternative to paying the price for excellence is certainly not freedom from having a price to pay. All alternatives to excellence have prices of their own: boredom, humdrum existence, and meaninglessness of life are some of them.

We are now ready, then, at long last, to turn our attention to that aspect of the overall theme which is our particular subject within the series. In final form this appears as "religious commitment," not because this expresses best what we wanted to say, necessarily, but because this seemed to be the best that we could come up with on the day that the programs had to go to the printer. In an early form we called it "spiritual values." Later we called it "religious and ethical values." Still later we called it "religious values" alone. But regardless of what we called it, what I had in mind to say under each of these was really just about the same, for in my mind these various terms are practically synonymous.

What we have to work with, then, is the term "religious commitment." Let us look first at the word "religious."

The word "religious" is an adjective that is always connected, in meaning, with values. It is really descriptive of a certain approach to what we believe is valuable. We can come at it by looking at the meaning of the word "religion," and here we make use of the definition given by Peter Bertocci in his book **Introduction to the Philosophy of Religion**. Religion, he there says, refers to the personal belief that one's highest values are somehow related to and supported by the very nature of things, and includes the commitment of one's life to these values. A more normative definition would describe the highest values as the true, the beautiful, the good, and the holy, and then these, somehow, would be thought of as related to the nature of things, and it is in terms of these that the religious person would commit himself.

When we say "religious commitment," then, we are almost being redundant, because the adjective "religious" already includes the notion of commitment. We are saved from redundancy by the fact that religious commitment is a special kind of commitment; namely, commitment to the very highest and best that we know.

If this be religious commitment, what is the relationship between excellence on the one hand and religious commitment on the other?

Gordon W. Allport of Harvard University, one of the truly great psychologists of our time, in his book **The Individual and His Religion**, lists what he calls the attributes of a mature personality. "First," he says, "a variety of psychogenic interests is required which concern themselves with ideal objects and values beyond the range of viscerogenic desire. Unless one escapes the level of immediate biological impulse, one's life is manifestly dwarfed and infantile. A second attribute is the ability to objectify oneself, to be reflective and insightful about one's own life. The individual with insight sees himself as others see him, and at certain moments glimpses himself in a kind of cosmic perspective. A developed sense of humor is an aspect of this second attribute. Finally, a mature personality always has some unifying philosophy of life, although not necessarily religious in type, nor articulated in words, nor entirely complete. But without the direction and coherence supplied by some dominant integrative pattern any life seems fragmented and aimless" And then he goes on to argue that when this unifying philosophy of life is religious in type, and when the religion with which it is involved is mature and responsible and whole, the individual then has the best chance possible of bringing order into his life, and freeing himself for significant creativity and worthwhile adventure.

Excellence is itself a value-concept, and thus is readily susceptible to being related to religion, as well as being sponsored by and included in religious commitment.

A few years ago the Rockefeller Brothers Foundation sponsored a special studies project which published its findings under the title "The Pursuit of Excellence: Education and the Future of America." In this study there is a final chapter entitled "Motivation and Values," which includes this: "What most people, young or old, want is not merely security or comfort or luxury—although they are glad enough to have these. They want meaning in their lives. If their era and their culture and their leaders do not or cannot offer them great meanings, great objectives, great convictions, then they will settle for shallow and trivial meanings. 'Our chief want in life,' said Emerson, 'is someone who will make us do what we can.' People who live aimlessly, who allow the search for meaning in their lives to be satisfied by shoddy and meretricious experiences, have simply not been stirred by any alternative meanings—religious meanings, ethical values, ideals of social and civic responsibility, high standards of self-realization."

The price of excellence in higher education in terms of religious commitment, then, can be stated thus: Religious commitment involves discipline, perseverance, patience, dedication, responsibility, integrity. It provides a sense of perspective, a high level of self-expectation, a unique kind of picture of who we are and who we might become, a sense of meaning, and a sensitivity to, and appreciation of, values. And this in turn is the ordering of life in terms of which excellence was defined.

I close with this poem by Robert Frost, "Choose Something Like a Star."

O star, the fairest one in sight,
We grant your loftiness the right to some obscurity of cloud.
It will not do to say of night, since dark is what brings out your light.
Some mystery becomes the proud,
But to be wholly taciturn in your reserve is not allowed.
Say something to us we can learn by heart and when alone repeat,
Say something. And it says, I burn.
But say with what degree of heat. Talk Fahrenheit, talk centigrade.
Use language we can comprehend. Tell us what elements you blend.
It gives us strangely little aid, but does tell something in the end.
And steadfast as Keat's Eremite, not even stooping from its sphere,
It asks a little of us here, it asks of us a certain height.
So when at times the mob is swayed to carry praise or blame too far,
We may take something like a star, to stay our minds on and be stayed.

THE PRICE OF EXCELLENCE AS RELATED TO THE LIFE OF THE MIND

By Frank M. Laney

Dean of the Faculty, Professor of History

The Chapel Committee has assigned me the subject "The Price of Excellence as Related to the Life of the Mind," or, to put it another way, "The Price of Excellence in Intellectual Discipline." To many of you the subject, at its first statement, may have little interest or appeal—an abstruse and highly theoretical topic. But I believe that a more mature consideration would bring almost every one of us here to the conclusion that, however difficult and even intangible the subject may appear, it is one of vital concern to students involved in pursuing a higher education, or to persons responsible for directing and teaching those students. It should be a particularly important subject for the majority of us here this morning, because the development of the intellect or the "life of the mind" is, or certainly should be, one of the primary objectives of a liberal arts college. Historically, the liberal arts college has professed, and has often loudly proclaimed, that it is not chiefly concerned with the development of skills and techniques, whether they be those of the scientist, the business man, the teacher, or the researcher. Rather, it has been concerned first of all with the development of the mind and spirit of man, with giving to him a deeper understanding of himself, of his fellow man, and of the universe in which he lives. It has striven to broaden his perspectives, enlarge his interests and develop within him a critical intelligence and a love of objective truth. In short, "the life of the mind" has been a principal concern of the liberal arts college; and if the college has sometimes strayed from its objectives and become involved in activities not directly related to its purposes, it has nearly always, by virtue of its own critical nature, brought itself and its program back into accord with its original purposes.

At the risk of spending too much time in **apologia** and of being too personal in an address of this nature, I wish to say two other things briefly at the outset. First, the subjects of "Excellence" and "The Life of the Mind" ought, most properly, to be handled by a person with some formal training in the field of philosophy — and I must profess to very little. I would feel much more comfortable if I were dealing with a specific subject in my own discipline, the field of history. Secondly, I have always believed that a person can speak with much more authority on a subject of he has had some personal encounter, involvement, or experience with the thing about which he talks. I must confess that I feel somewhat presumptuous in accepting the subject which has been given me for consideration.

I should also add that much of what I say here is simply my opinion — opinion based, I would hope, upon some observation, experience, and reflection — but none the less, opinion. In discussing

this chapel series a few weeks ago, one of the faculty members involved stated that each of us dealing with the subject of "The Price of Excellence" would be, in fact, standing simply as a "witness" — a man stating his **credo**, his belief. This is my position today. And in view of the personal limitations which I have mentioned, I wish to approach this subject as simply and directly as I am able, and to deal with it as it may be most applicable to those of you who are students here.

Before asking ourselves, "What is the price of excellence?" it seems necessary to define the thing which we propose to buy. Occasionally we hear of someone buying an object without knowing what he is to receive for his money — a kind of grab-bag procedure, sometimes used in raising funds for a charitable cause, and playing upon the curiosity of the average human being or upon his tendency to take a risk. But this is not the usual procedure in men's affairs, particularly when some significant cost is involved. When we buy a car or a house or even a college education, we look carefully before we become involved; we want to know exactly what it is we expect to receive for our money or our effort.

Excellence is not an easy term to define. When we use it we immediately find ourselves in the realm of value judgments, and our individual opinions may differ widely. Simply and unphilosophically, most of us use the term to refer to a thing that exceeds the average or the ordinary — something that stands forth as superior to others of its kind — something that may be taken as a pattern to be followed, whether it is a work of creative art in literature, music or painting; or an idea or ideal that calls us to some higher level of achievement in thought or action. In a college, or in any school, we commonly think of academic excellence in terms of grade-point averages or of scores on standardized tests (and not many of us are fortunate enough to have that mouse in the fable which Dr. Bergmark recounted to us, to flick his tail at the right fraction of a second in the intricate workings of the computer so that we may come up with a superior score). But I think there are few of us here, students or faculty, who really believe that a grade of "A" in any particular course necessarily means that the student has achieved a standard of excellence, which the college catalog declares that an "A" indicates. All too often a student will say to me, "I didn't get a very good grade in that course, but I really know far more about the subject than my grade indicates." And, similarly, I have often heard a faculty colleague complain that one of the best students he has ever had has come up with only an average grade at the end of a semester. The obvious truth is that a grade on a particular test may be influenced by all kinds of things, from the weather to the sort of breakfast the student had before going to the test; and a grade of "A" on a course may, unfortunately, merely indicate that a student has been able to memorize a large body of factual material and to reproduce it, when called upon, in a manner pleasing to the instructor.

But we are not here this morning to dispute the relative value of tests and grades. The weaknesses inherent in almost any fixed system

of evaluation are obvious. What I am trying to suggest is that true academic excellence is something that goes far beyond the mere learning of facts, or the development of certain technical skills, or even the scoring of superior grades on a test. It seems to me that true intellectual excellence has something to do with what we may call the "life of the mind." And what is the "life of the mind"? Again I must plead a lack of training in formal philosophy which prevents my giving you a ready and simple definition. Instead, I must try to point out some of the characteristics of that "life" which seem to me to distinguish it from the mere acquisition of facts or techniques.

First of all, it seems to me that a mind which has life must have some kind of activity; there must be some element of movement and alertness. It is biologically possible, I imagine, for some forms of lower organism to exist without apparent activity. But when we use the term "vegetate" for higher forms of life, we usually imply that the thing described is unproductive, without movement, and probably decadent. The mind which has life must then be the mind that is alert to what it encounters, that seeks and acquires, that is unsatisfied with what it has already comprehended and reaches out for more — a mind that questions and probes.

Secondly, the "life of the mind" has something to do with a concern for more than the acquisition of facts or skill or the capacity to absorb knowledge; it seeks for meaning, for relationship, for cause and result. Sir Richard Livingston, the contemporary British scholar, has said, "Increase of knowledge may lead to nothing but elaborate barbarism; as indeed our own age shows."¹ In a recent address entitled "Observations on the Meaning of Academic Excellence" Howard J. McGrath has stated:

Though the factors involved in genuine intellectualism cannot now be described with precision, prominent among them is a compulsive interest in ideas, in things of the mind, in all aspects of the world and of man. Perhaps the *sine qua non* in the mosaic of intellectualism is an interest in ideas and their consequences in the history, the present condition and the future welfare of mankind. Other facilities and qualities which deserve analysis and assessment include: (1) the unremitting urge to pursue new knowledge; (2) the capacity to perceive subtle relationships between seemingly unrelated facts or events; (3) an impulsion to play with ideas, unrestrained by the tenebrific forces of pedantry and the intimidating pontifications of established authority; (4) the ability to suspend judgment in all situations in which one is intellectually not at home; (5) a reasonably wide acquaintance with basic theories, principles and key ideas in the major branches of learning; and (6) the ability and desire to read steadily and widely throughout life. A review of even this incomplete catalogue of traits indicates that though no one can be an intellectual without possessing average intelligence and a body of reliable knowledge,

¹ Quoted in *Liberal Education*, May, 1962, p. 220.

learning and intelligence should not be confused with intellectualism.²

I pass rapidly to my third point with respect to the "life of the mind": I suggest that it must involve a commitment of some kind. Last Thursday morning at this assembly Dr. Bergmark spoke to us about the price of excellence in terms of religious values or commitment. I believe he suggested to us the need for each person to have some system of values or a commitment to some objective or standard, if that person is to achieve true excellence. This is particularly true, it seems to me, if a man is to attain to real excellence in the "life of the mind," to achieve the genuine intellectualism about which Dr. McGrath spoke. The goal, the object of that commitment, may well be different for individual men — but there must be one, I think. Otherwise, the "unremitting urge to pursue new knowledge" or the "desire to read steadily and widely throughout life" (to which we have just referred) becomes meaningless and cannot be sustained. Aim is replaced with aimlessness, and inevitably the true life of the mind is exterminated. The scholar becomes merely the antiquarian, collecting facts and cataloging them for presentation in his lecture notes; the scientist becomes a kind of automaton or machine, performing his experiments with technical skill according to the accepted methods of procedure, but without purpose, without life, and ultimately without interest.

The object of this essential element of commitment in the "life of the mind" may be, as I have said, different for different men. For many the pursuit of truth for its own sake may be a valid and satisfying goal; for many others the goal will be broader and more humanistic in its scope. I cannot resist the temptation to quote here a few brief lines from a statement by Professor Whitney J. Oates, the great classical scholar and humanist of Princeton University. Some of you will remember his splendid address at our baccalaureate exercises two years ago. Professor Oates, discussing some of the problems of academic experience, says this:

We all know the valid goal of the scholar and the college or university, to pursue without impediment the truth for its own sake. This is good, no doubt. Also there is the unqualified joy to be derived from the discovery of new truth. This is also a good, no doubt. But is it impertinent to ask, "Knowledge for what?" or "Why the joy of discovery?" I think not. I will answer that the purpose of scholars, either individually or in their community as a college or university, is or should be the enhancement of the individual self for the public good. And by public good I mean the good of the community, the state, the nation, and of all men that populate this world. I mean that a college or university must not only love truth but must do so for the sake of men, or better, a college or university must love **truth and men.**³

² *Liberal Education*, May, 1962, p. 229.

³ *Liberal Education*, March, 1960, pp. 44-45.

In a similar vein, I ask your indulgence to permit me to quote once more from Dr. McGrath's statements on academic excellence:

The equating of academic excellence solely with intellectual accomplishment is a relatively recent feature in the evolution of Western education. Since the days of the Greeks, educational philosophers have stressed the cultivation of a broader range of human traits. Though knowledge and intellectual skill were central in the educational views of Plato and Aristotle, they both considered these qualities as instrumental in producing the virtuous citizen in the good society. Professor R. C. Lodge, a distinguished classical scholar, observes that in Plato's conception of the purposes of education:

"The citizen is not a man set apart from the general life of the community to cultivate his talents **in abstracto**. His learning is not book-learning: to be written down on paper, kept on shelves and passed around hand to hand. His knowledge is not the science of the specialist: the technical expert who knows everything about some one thing, and nothing about civic life in general . . . the life of culture is always conceived as arising out of, and intimately related to, the ordinary, biosocial life of humanity; and however abstract and remote the techniques of mathematics and dialectic may at times appear, when viewed from the outside: they are essentially, for Plato, the intellectual skeleton of the arts which animate human life and make it more human, more alive."

Plato's view of superior education clearly embraced much more than current conceptions. In his hierarchy of values personal and civic worth stood higher than intellectual achievement . . .⁴

The scholars whom I have cited here briefly suggested to us, I believe, another attribute of the "life of the mind": namely, that along with commitment to some goal or objective there will be in the most creative intellect an involvement in some way in human affairs — a concern for an understanding of the nature of man, or of the universe of which man is a part, or of man's place in that cosmos. To put it another way, the intellect that has real life and vitality, the intellect that seeks relationships, meanings, and values, that is committed to some worthwhile purpose, can never be one that is completely insulated or isolated from a concern with man and man's condition. The nature of the involvement of the mathematician or the natural scientist in a concern for man's condition may differ somewhat from the involvement of the humanist or the social scientist; the nature of the involvement of the academic scholar may differ from that of the business man, the minister, the housewife, the average citizen; but if the intellect is active, if the mind has life in any of these vocations, the individual human being will find himself involved some way in the problems of humanity.

⁴ Liberal Education, May, 1962, p. 219.

To summarize briefly at this point, I think I have suggested to you that the intellect or the mind, if it is to have real vitality and life, must somehow be active, searching, creative; it must move beyond the level of the accumulation of knowledge into the realm of values, relationships, and meanings; it must have some purpose or goal; and it cannot avoid some involvement with the problems of man's condition.

I turn now, and briefly, to the main subject to which I am expected to address myself this morning: What is the price which any of us must pay for intellectual excellence or for the "life of the mind"? Dr. Bergmark suggested to us last week in his splendid address that the price we pay for anything must include not only what we contribute in advance to attain the prize but also what we must experience as the result of our purchase. To make a very simple and homely analogy: the price we pay for an automobile includes what we pay to the car dealer, and also includes what we pay later in terms of taxes, license fees, repairs and upkeep, and, not to be ignored, the wear and tear on our nerves when we drive on today's congested highways. I believe we would all agree with this interpretation of the cost of anything, and we may apply it to the price of intellectual excellence.

The first item in the price list of intellectual excellence which I would mention is one so obvious it needs little elaboration. Many of us, especially those who are students, have heard it so often that we have almost become inured to the sound of it. In its simplest terms it is **hard work** or **diligence**. I would not want to go back to the days of the Horatio Alger story to say that "pluck," or perseverance, or just hard work is the sole prerequisite for eminence in any area of activity; but I am just enough of a "square" to believe that it is an essential element. A few moments ago I listed as one attribute of the "life of the mind" a vital concern for the meaning and interpretation of facts or events. All too often, however, we rush forward to offer an interpretation of some phenomenon before we have really mastered the facts involved. And I admit I know of no way to acquire the essential facts in any given problem except by diligent labor and study. Hopefully, each of us who attempts to understand some physical, historical or sociological phenomenon will arrive finally at the point of interpretation or generalization, but there is no substitute for first learning all of the related facts as far as our capacities and resources will permit. There is an old saying, perhaps trite but none the less true: "Study without reflection is useless; reflection without study is dangerous."

A second part of the price which all of us must pay for intellectual excellence is closely related to the first — it is **self-discipline**. It is possible, I suppose, to imagine a person who is truly diligent and hard-working, but who lacks real discipline. If this is possible, I am sure the person so described accomplishes far less than he should in return for the amount of effort expended. Normally, self-discipline will in-

clude diligence. But the implications of self-discipline are much wider. I suggest that the man or woman who has learned truly to discipline his mind has first determined some goal or objective which he considers worthy of pursuit, and has then trained himself to concentrate all of his energies upon the achievement of the desired end. In short, the self-disciplined man is usually the committed man. The object of the commitment may be changed, or enlarged, or even diminished — but the commitment will remain.

For me, self-discipline also implies the development of a critical, a discriminating sense of judgment. One of our own faculty members included this sentence in a letter he wrote not long ago: "If we are to replace indifferent quality with real excellence we must know the difference between them." Surely this statement goes to the very heart of the matter. Excellence in the "life of the mind" is inconceivable unless there is the constant exercise of critical judgment. But I cannot tell you how a person develops this essential quality. I can only suggest that it does not come without a constant and strenuous effort of the will, without a continuing and diligent study of what men have discovered, and thought, and written in some area of the sciences or the arts. Such an effort and such a searching are possible only by the disciplined mind, and often they require the conscious denial of many of the enticing amusements and distractions of the world around us. How much easier and pleasanter it sometimes seems to spend a few hours in the college grill, talking with our friends, perhaps even about important matters, than it is to leave the crowd and go off to labor over a laboratory experiment or to read an assignment in Milton or Spinoza or Toynbee. Before you object too strongly to my example, I hasten to agree that the exchange of ideas in a group of intelligent people can be one of the best means whereby we sharpen our minds and exercise our critical faculties. What I wish to suggest is that if we engage in one type of activity to the exclusion of the other we may soon lose the proper sense of proportion. Only by the practice of self-discipline can we rightly allocate our time and attention among all of those means by which our critical senses may be developed.

In the third place I would propose that some measure of **humility** must be a part of the price of intellectual excellence. There may have been a few great thinkers in human history who have blatantly insisted upon their intellectual superiority to other men of their day, but they have been few indeed. I hesitate to try to mention an example, for each person I have suggested to myself seems to lack something of true excellence. On the other hand, anyone can make a list of men who rise superior to most in the quality of their creative thought and who are at the same time notable for their humility of spirit. I might mention here such men as Socrates or Spinoza or Einstein.

You may ask why I choose to consider humility as a part of the price of excellence rather than an attribute. It might well be either. I have listed it among the costs, because I believe that true excellence in the "life of the mind" requires a recognition and an acceptance of the

limitations of human capacities. Each of us discovers gradually, and often grudgingly, that the more we learn the wider become the horizons of possible knowledge. Sooner or later, we all are forced to admit that we will never be able to comprehend more than a small segment of wisdom or truth. At this point in our experience we must pay the price of humility — the price of deciding to push on as far as we can go, aware of our limitation but committed to exploring and discovering that bit of truth that lies within our capabilities.

Finally, I suggest that a part of the price of excellence in the "life of the mind" may perhaps be counted in terms of **disappointment**, or even suffering. The history of the intellectual life and development of man in the Western World is replete with examples of those who have been ignored, scorned, and persecuted, because their inquiring minds have offered new ideas or raised embarrassing questions about the conditions of human existence. Any serious challenge to existing authority, to tradition, to "things as they are" arouses strong resistance. New ideas and new forms of expression often meet with real opposition. Few of us can hope to attain the intellectual excellence or the level of creative genius which might bring upon us the persecutions suffered by a Socrates or the disappointments of a Mozart, but if we pursue with diligence the development of our intellectual capacities, we must expect to encounter sometimes frustration and discouragement as we come to appreciate better our own shortcomings and those of the society in which we live.

I would not wish to end this brief discussion on a note of gloom or discouragement. The "life of the mind," like all good things, has its rewards as well as its price, and most men who have paid the price would probably insist that they have received in return benefits in full measure, "pressed down and running over." A consideration of these rewards is a whole field for discussion in itself. Neither time, nor your patience, nor my limited abilities will permit me to attempt the subject. But I will presume to make a few suggestions, very briefly.

A small number of men who have attained real intellectual excellence have in their own day reaped the joys of recognition, acceptance and even fame. Such rewards, I am sure, those men would have counted as relatively unimportant and transient. Most satisfying to them, and to other great men who experienced no similar compensations, must have been the sheer joy that comes from discovering some new fact or relationship; the challenge and stimulation that results from a life that is never dull or boring, because the mind is continuously alert and searching for new truth in a universe still full of mystery and beauty.

Almost exactly two thousand years ago one of these great men, the Roman statesman and orator Cicero, was called upon to defend a friend and fellow intellectual against some charges of misconduct in public office. The accused man was the poet Archias. Cicero based his defense of Archias in part upon the contribution which a poet or

scholar makes to his civilization, and at one point in his argument he spoke most eloquently about the rewards which come to all men from the "life of the mind." At the risk of appearing pedantic, I would like to close by reading to you Cicero's statement in his own words, followed by my rather free translation.

From the VIIth chapter of the **Pro Archia Poeta**:

Nam ceterae neque temporum sunt neque aetatum omnium neque locorum; haec studia adolescentiam acuunt, senectutem, oblectant, secundas res ornant, adversis perfugium ac solacium praebent, delectant domi, non impediunt foris, pernocrant nobiscum, peregrinantur, rusticantur.

For other pursuits are not satisfying in all times, all situations, and all places; but these things (intellectual excellence, the "life of the mind") sharpen our youth, rejoice our old age, adorn us in fortunate circumstances, furnish a refuge and solace in adversity, delight us in our homes, do not hinder us in our daily affairs, pass the long hours of the night with us, travel with us wherever we go, retire with us in our solitude.